2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

805 825 782 [527]

Not only has every day its special character and its fixed letters, but there is also a particular animal assigned to symbolise it, and red or yellow wax candles are made in the forms of these animals to be offered at the Pagoda by the pious. Each worshipper offers the creature-candle representing his birthday, or that of any particular friend or relation whom he wishes well. In this way Monday is represented by a tiger; Tuesday, by a lion; Wednesday, by an elephant with tusks; Yahu, by an elephant without tusks; Thursday, by a rat; Friday, by a guinea-pig; Saturday, by a nagā or dragon; Sunday, by a kalôn, the fabulous half-beast, half-bird, which guards one of the terraces of Mount Myinmo (Meru), the centre of the universe.

782 443

Little candles of this kind are to be had at any of the stalls which cluster about the steps and the base of every pagoda in the country, and they are as freely offered as flowers, and fruits, and gold-leaf.

551 553

It will be seen that there is no such thing as a surname among the Burmese. A man may have a dozen sons not one of whom has the same name as his father. Maung, literally "brother," has come to stand practically for "Mister." Po and Shwe and Ba may be applied to any one without regard to his birthday, Shwe implying usually politeness or affection. Nga, used in the English law-courts and by pompous native officials generally, implies superiority claimed by the speaker or writer. Ko denotes friendship, or superior age and dignity in the person addressed. Maung Shwe Than might call himself indifferently—Maung Than, Po Than, Ba Than, Ko Than, Nga Than, or Shwe Than, and might add Maung to any one of these. As a matter of fact most Burmans chop about their name a good deal during their lives. He may begin by being called Lugale Ngè, "Little Wee Man." When he grows up a little the family probably get to call him Lugale Gyi, "Big Little Man." Later, when he begins to think of his appearance and look after the girls—and they begin that sort of thing very early in Burma—he probably calls himself Maung Lugale or Shwe Lugale, "Mr. Littleman," or "Mr. Boy," or "Golden Boy." There are a variety of other changes possible and likely. Finally, when he reaches the age of thirty-five or forty he either readopts the original Ngè and calls himself

14: Brant E-5 (1949-50) 1954 AP1 Burma
Burmese AP4

II

MAKING A LIVING

Occupations

413

The occupational pattern in Tadagale is a highly diversified one. There are thirty-eight principal gainful occupations in which a total of 341 individuals are engaged. A large proportion of these people have secondary and even tertiary pursuits at which they spend part of their time in order to round out a living. The following table shows the outstanding principal occupations in order of frequency.

Table II

Principal Occupations of Villagers

Occupation	No.
Gardener	52
Bus operator (driver, spare)	44
Paddy cultivator	43
Field laborer	38
Dairy farmer	26
Prepared foods seller	20
Urban laborer	19
Trader (middleman)	17
Shopkeeper	15

Some of the other principal occupations, of lesser frequency, are carpenter, fisherman, casual laborer, cowherd, woodcutter, and seamstress.

1. Gardening. The leading mode of making a living is truck gardening. The gardens are located on small patches of ground adjoining dwellings, and range in size from tiny plots up to perhaps 3000 square feet. They are cultivated intensively, four crops a year being usual, and six crops not unknown. The crops include gourds, cucumbers, mustard, cabbage, cauliflower, lettuce, radishes and spinach.

244

For all households, the garden supplies the family with the many vegetables that form an indispensable part of the various Burmese curries. Many gardens produce a surplus which is sold in nearby town bazaars or in the larger markets of Rangoon. The trend has been for gardening to become increasingly important as a source of income in recent years, particularly during the period of disturbed conditions in Burma. These conditions have seriously impeded the normal flow of fresh vegetables and fruits to Rangoon from more distant points; thus the people of Tadagale have been provided with an opportunity to secure high prices for almost all the vegetables they can supply.

244
178
443
438

243 led around in circular fashion until the grain is thoroughly separated from the stalks. A pronged hoe is then drawn over the stalks to further the separation, after which the bullocks further stamp upon them. When the grain appears to be full separated from the stalks it is swept up into large heaps, while the stalks are put aside for use as cattle fodder.

Winnowing apparatus consists of a tripod of bamboo poles, from the top of which is suspended a plaited round tray of wide weave. Basketsful of grain are handed up to a man who stands on a platform, often an old barrel or a chair, and empties them on to the tray. As he shakes the tray the grain falls through to the ground, while any chaff is carried away by the wind.

The paddy for household use may then be allowed to dry further before being sent by boat down Pazundaung Creek to be milled. In a few households the paddy for home consumption is husked by a foot-operated pounding device, or by a large, hand-operated mortar and pestle. If there is any surplus, beyond the requirements of home consumption, seed, payment of laborers and debts, it is sold to nearby millers who come to purchase it.

494 3. Bus Operation. Forty-four men of the community are principally occupied as bus drivers or fare-collectors. The latter are known as 'spares' in the local terminology. Because of the total destruction of public transportation facilities during World War II in Rangoon and the surrounding area, large numbers of surplus military vehicles have been converted into buses. These buses are owned individually or by small groups of partners. The Tadagale men who engage in bus operation ply between the village, which is a terminus, and Rangoon. Their vehicles are, for the most part, in poor repair, and breakdowns along the route are not uncommon. No regular time schedule is followed; rather, they begin a trip when fully loaded, which is to [436] say extremely tightly packed with passengers. By carrying maximum loads, and by charging a fare of 6 annas (ca. 8 cents), the bus operators are able to make a profit, despite the high cost of fuel (ca. 47 cents per Imperial gallon) and of repairs.

464 4. Field Labor. Thirty-eight villagers make their livings mainly by field labor. During the planting and harvesting seasons they work steadily for cultivators, either in Tadagale or in nearby communities. They are paid in kind or in cash, seldom in combination. During the growing season, August to November, and again, between the end of the harvest and the beginning of the planting season, these people must depend on other temporary jobs to round out their livings.

234 563 ●443 5. Dairy Farming. This occupation is carried on exclusively by the small group of Indians in Tadagale, who possess herds of water buffalo and cattle. Fresh milk is taken daily by bus, in large metal containers, to Rangoon, where it is sold for cash, mostly to Muslim restaurants. The Burmese inhabitants of Tadagale make but slight use of milk and there is virtually no market for it in the village.

265 6. Selling of Prepared Foods. The preparation and itinerant selling of certain Burmese foods supports twenty persons, of whom many are women. Because of the Burmese habit of informal, occasional eating between the two regular daily meals, food sellers do a considerable business. They are invariably present at the pwes, outdoor dramatic presentations staged during holidays and on other festive occasions.

16;Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

nearly every house there will be a loom, where the wife or daughter weaves for herself or for sale. But many men weave also, and the finest silks are all woven by men. I once asked a woman why they did not weave the best silks, instead of leaving them all to the men.

'Men do them better,' she said, with a laugh. 'I tried once, but I cannot manage that embroidery.'

They also work in the fields—light work, such as weeding and planting. The heavy work, such as ploughing, is done by men. They also work on the roads carrying things, as all Oriental women do. It is curious that women carry always on their heads, men always on their shoulders. I do not know why.

But the great occupation of women is petty trading. I have already said that there are few large merchants among the Burmese. Nearly all the retail trade is small, most of it is very small indeed, and practically the whole of it is in the hands of the women.

Women do not often succeed in any wholesale trade. They have not, I think, a wide enough grasp of affairs for that. Their views are always somewhat limited; they are too penny-wise and pound-foolish for big businesses. The small retail trade, gaining a penny here and a penny there, just suits them, and they have almost made it a close profession.

This trade is almost exclusively done in bazaars. In every town there is a bazaar, from six till ten each morning. When there is no town near, the bazaar will be held on one day at one village and on another at a neighbouring one. It depends on the

16 Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

443 density of population, the means of communication, and other matters. But a bazaar within reach there must always be, for it is only there that most articles 443 can be bought. The bazaar is usually held in a 347 public building erected for the purpose, and this may vary from a great market built of brick and iron to a small thatched shed. Sometimes, indeed, there is no building at all, merely a space of beaten ground.

443 The great bazaar in Mandalay is one of the sights 369 of the city. The building in which it is held is the property of the municipality, but is leased out. It is a series of enormous sheds, with iron roofs and beaten earth floor. Each trade has a shed or sheds to itself. There is a place for rice-sellers, for butchers, for vegetable-sellers, for the vendors of silks, of cottons, of sugar and spices, of firewood, of jars, of [563] fish. The butchers are all natives of India. I have [562] explained elsewhere why this should be. The firewood-sellers will mostly be men, as will also the large rice-merchants, but nearly all the rest are women.

You will find the sellers of spices, fruit, vegetables, and other such matters seated in long rows, on mats placed upon the ground. Each will have a square of space allotted, perhaps six feet square, and there she will sit with her merchandise in a basket or baskets before her. For each square they will pay the lessee a halfpenny for the day, which is only three hours or so. The time to go is in the morning from six till eight, for that is the busy time. Later on all the stalls will be closed, but in the early morning the market is thronged. Every house-

16;Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

holder is then buying his or her provisions for the day, and the people crowd in thousands round the sellers. Everyone is bargaining and chaffing and laughing, both buyers and sellers; but both are very keen, too, on business.

The cloth and silk sellers, the large rice-merchants, and a few other traders, cannot carry on business sitting on a mat, nor can they carry their wares to and fro every day in a basket. For such there are separate buildings or separate aisles, with wooden stalls, on either side of a gangway. The wooden floor of the stalls is raised two to three feet, so that the buyer, standing on the ground, is about on a level with the seller sitting in the stall. The stall will be about eight feet by ten, and each has at the back a strong lock-up cupboard or wardrobe, where the wares are shut at night; but in the day they will be taken out and arranged daintily about the girl-seller. Home-made silks are the staple—silks in checks of pink and white, of yellow and orange, of indigo and dark red. Some are embroidered in silk, in silver, or in gold; some are plain. All are thick and rich, none are glazed, and none are gaudy. There will also be silks from Bangkok, which are of two colours—purple shot with red, and orange shot with red, both very beautiful. All the silks are woven the size of the dress: for men, about twenty-eight feet long and twenty inches broad; and for women, about five feet long and much broader. Thus, there is no cutting off the piece. The anas, too, which are the bottom pieces for a woman's dress, are woven the proper size. There will probably, too, be piles of showy cambric jackets and

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

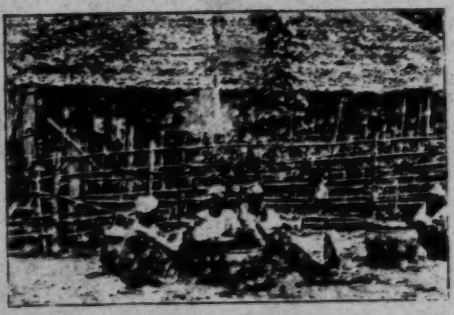
443 gauzy silk handkerchiefs; but often these are sold
286 at separate stalls.

But prettier than the silks are the sellers, for these are nearly all girls and women, sweet and fresh in their white jackets, with flowers in their hair. And they are all delighted to talk to you and show you their goods, even if you do not buy; and they will take a compliment sedately, as a girl should, and they will probably charge you an extra rupee for it when you come to pay for your purchases. So it is never wise for a man, unless he have a heart of stone,
443 to go marketing for silks. He should always ask a
562 lady friend to go with him and do the bargaining, and he will lose no courtesy thereby, for these women know how to be courteous to fellow-women as well as to fellow-men.

443 In the provincial bazaars it is much the same.
369 There may be a few travelling merchants from
438 Rangoon or Mandalay, most of whom are men;
442 but nearly all the retailers are women. Indeed, speaking broadly, it may be said that the retail trade of the country is in the hands of the women, and they nearly all trade on their own account. Just as the men farm their own land, the women own their businesses. They are not saleswomen for others, but traders on their own account; and with the exception of the silk and cloth branches of the trade, it does not interfere with home-life. The bazaar lasts but three hours, and a woman has ample time for her home duties when her daily visit to the bazaar is over; she is never kept away all day in shops and factories.

Her home-life is always the centre of her life;

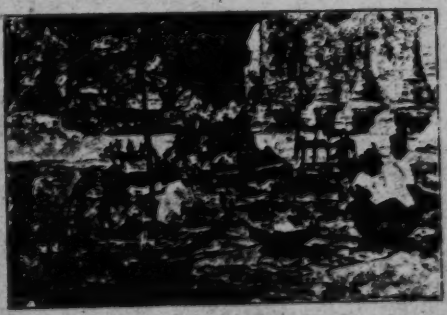
25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



285. PEDLARS.

tain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races. The hospital of the Lady Dufferin Fund is helping to spread a more enlightened practice. The ratio of insane in the population is about a quarter of that of Western Europe and America, but is double that of India.

Almost the only dealer who hawks his goods in the street is the seller of oil (*hmanzi*, No. 282). He uses a light spring yoke of the wood of the *zi*-tree, the heavier form of which is seen in No. 283. By its springiness the yoke maintains the load at an even level, thus saving waste of work. As much as a hundredweight is carried for long distances. In merely shifting goods at warehouses, carriers will move two hundredweight. They earn six to twelve annas a day. The only vegetable oil used for burning is the oil or resin of the *ka-nyin* (No. 362). Chips are soaked in the wood-oil and made up into torches (*mldaing*) with leaves of the pandanus. The oil is obtained by hewing deep recesses into the butts of the trees for it to collect in, and firing these from time to time to induce a fresh flow. In the valley of the Irawadi, the crude earth-oil from the wells at Yenándyaung is burned in open lamps. This is the earliest petroleum known to commerce, under the name "Rangoon oil." In recent years petroleum has also been found in Arakán. The out-turn from the Burma oilwells in 1898–99 was thirty-two million gallons, valued at



286. TOY AND FLOWER STALLS

25: Ferrars .E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

315
[432]
[322]

287. COUNTRY SALE-DEPOT.

about three million rupees. At present both wood-oil and crude earth-oil are being superseded by kerosene. The crude earth-oil is used for preserving woodwork. But its place is being taken by the residues from the local refineries, now established in Rangoon.* Travelling pedlars hawk the silk goods of Burma Proper and all sorts of fancy nicknacks from the sea-ports to the villages of the interior. The approaches to the temples are favourite resorts of stall-keepers of all sorts of wares, especially of wax-tapers, plain and moulded, gold leaf, coloured paper flags and flowers for the votaries to decorate the shrines with, and toys wherewith to gladden the hearts of children—an act of merit befitting the shrine of religion in this cheerful land. In sad contrast to the gaiety of the booths is the spectacle of the lepers who beg for alms. The prominence of these unfortunates at such places creates a disproportionate impression of their numbers, high as these are (p. 41). The offerings dedicated on the occasions of *Shinlâung fêtes*, festivals, and funerals, make the trades of manufacturing and distributing the requisites of the *kyaung* very important ones. The wares collected in the *parôikaya* shop used to be representative of the manufactures of Burma. But of late, imported goods—crockery, glassware, lamps and clocks—have become a regular part of the *kyaung* furniture, and are offered in meaningless profusion. This has helped to bring the *parôikaya* trade into the hands of foreigners.

438
443
782
[277]

288. ROLLING CHEROOTS.

438
443
563

Every year, after the floods have subsided, Burman dealers establish dry-

* See *The Occurrence of Petroleum in Burma*, by Dr. F. Noetling.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

291. PAREIKAYA DEALER.

weather sale-booths (*taungzá*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ugapí*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*sélaik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambwé*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. Tobacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A delicate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well. At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.